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## BOOK REVIEWS

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*The Scholia on the "Aves" of Aristophanes.* With an Introduction on the Origin, Development, Transmission, and Extant Sources of the Old Greek Commentary on His Comedies. By JOHN WILLIAMS WHITE. Boston and London: Ginn & Co., 1914. Pp. exii + 378.

All Hellenists and lovers of Aristophanes in particular are under obligation to Professor White for his valuable studies of the manuscripts and meters of the comic poet. Soon after writing the preface to the *Facsimile of the Codex Venetus Marcianus 474 of Aristophanes* he began this edition of the scholia on the *Birds*. It was completed and put in type ten years ago, but publication was delayed until the Introduction could be prepared. Meanwhile his attention was drawn away to the subject of Greek meter, as his numerous magazine articles, and especially his recent book *The Verse of Greek Comedy*, testify. Now at length he has found time to resume his studies of the old Greek commentary on Aristophanes.

The Introduction contains an admirably clear account of the sources of this commentary. Its provenience is Alexandria, the literary center of Hellenism from the third century on, famous alike for the rich treasures of literature in its great library of half a million papyrus rolls, and for its museum in which were gathered together the most celebrated scholars from all parts of Greece. These men wrote treatises and commentaries on the old Greek authors and among others on Aristophanes, for the comic poet dealt so largely with local affairs that many of his allusions had by this time become obscure and required elucidation. Foremost of the commentators on Aristophanes in Alexandria were Callimachus, Eratosthenes, Aristophanes of Byzantium, Callistratus, and Aristarchus, and these, says Professor White, must be regarded as the main source of the commentary on Aristophanes. Their commentaries were collected shortly before the time of Christ by Didymus, a compiler rather than an original genius, and arranged by him in what may be called the first variorum edition. About a century later Symmachus, perhaps a specialist on comedy, produced a second variorum edition, drawing his material chiefly from Didymus, but using other sources of information as well. These commentaries were large separate works; they were not written on the margin of the text in the way that is familiar to us. But in the fourth or fifth century, according to Professor White, some scholar, probably in Constantinople, the new center of Hellenism, transferred to the

same parchment codex both the text of the poet and the commentary "of Symmachus and others," in order to preserve them against the possibility of loss, and this codex with its marginal scholia is the archetype of the extant manuscripts of Aristophanes.

"The Venetus furnishes the fullest and most trustworthy text now extant of the learned comment of the Alexandrine scholars on Aristophanes. In contrast with this, the scholia in the Ravennas may justly be characterized as meager, incomplete, and often incoherent." Consequently in this edition of the scholia on the *Birds* Professor White has placed a literal transcript of the Venetus scholia on the right-hand pages of his book facing his restored text of the scholia which appears on the left-hand pages. The transcript includes also any additional scholia in RTE that are not found in V. Below the transcript is a collation of all the important manuscripts, and on the opposite page below the editor's text are the critical notes. The collation gives all variants from the text of the transcript in GRTEM and the *editio princeps*, the readings of E—the Codex Estensis in Modena—being now for the first time fully reported for the scholia. The collation of manuscripts and the tabulation of all this manuscript evidence are a great service which will lighten the labors of the student of the future.

More than two hundred new conjectural readings, including some by friends of the editor, notably Professor Capps, are either adopted in the text or suggested in the notes. Nearly all will be readily accepted; some are very good; but in the nature of things a few are open to criticism. An objection to the emendation *ώς* for *καὶ* in schol. *Av.* 17 is the use of the article with the predicate, i.e., *δοκούσις*. For the predicate without the article compare *λέγεται κολουός* in line 12 of this scholium, and schol. 762, 876 (*κωμῳδεῖσθαι ώς*), 168, 290 (*διαβάλλειν ώς*). The same objection applies to the conj. *οὐστινας*, schol. 450. The conj. *ηξασιν* for *ἐσκαστιν* in schol. 96 is attractive but questionable: attractive because it explains *παρεγένοντο*, but questionable because it occurs nowhere in the literature as the third person plural of the indicative, whereas the somewhat more regular form of the perfect *ηκασιν* does occur (cf. Lobeck, *Phryn.* 744; Mayser 372), especially in the Septuagint. If *ηξασιν* is kept, it must be regarded either as a late aorist like *ἐτοιήσασι* (cf. Hatzidakis, *Einl.*, S. 112), though *προηξαν* is found in Clem. *Homil.* 12, 3, or as a perfect formed with the ending *-σασι*, like *εξασι* and *ἴσασι*. In the latter case some confusion would arise in view of forms of the aorist *ηξα* which occur in Pausanias, Galen, and the New Testament. Professor Wright's emendation *εἰσηξα* and Clausen's punctuation are unnecessary in schol. 228, since the first aorist of *ἄγω* is common enough in late Greek. *εἰσάγω* in this sense is familiar; cf. *Ach.* 11, schol. *Av.* 1242. A proverb is likely to be a statement rather than a question, and so the order of words in the MSS should not be changed in schol. 369. The manuscript reading *οἰωνούς* might well be kept in schol. 719, as being more common than *ὄρνις* in the secondary meaning *omen*. Better than the editor's *ἔξερπατται*

in schol. 1247 are the previous conjectures *ἐνέρραπται*, *προσέρραπται*, and *προσέρριπται*. *ἐκράπτω* does not occur elsewhere, nor does it give a suitable meaning here. The conj. *τὸν ὄνοκίνδιον αὐτὸν* is not as good as *τὸ (sc. ὄνομα) ὄνοκίνδιον αὐτὸν* of the MSS in schol. 1559, for while the former is intended to mean "his nickname *όνοκίνδιος*," it may also mean "his donkey-driver." Rutherford's *τὸ ὄνοκίνδιον αὐτὸν εἴραι* gives the sense required.

Professor White reads *κηρύλλος* with the manuscripts in the text of Aristophanes (*Av.* 299), against all the editors except Bergk. "The form *κείρυλος* is a pure fiction," says he. "To foist it into the text of Aristophanes is a mistake, since it is not the poet's practice to explain his puns." Again in *Av.* 307 he differs from all the editors in reading *πιπίζουσι* rather than *πιπίζουσιν*.

Among the valuable contents of the book one must not fail to mention the three excellent indexes compiled by Professor Capps which greatly facilitate its use, and the editor's full account of the manuscripts of Aristophanes that contain scholia on the *Birds*. The completeness and the high character of the work, and the scholarship, sound judgment, and fine discrimination of its author make us hope that he will not keep us waiting long for similar editions of the scholia on the other plays.

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*Menschen- und Weltenwerden. Ein Beitrag zur Geschichte der Mikrokosmosidee.* Von KONRAT ZIEGLER. Leipzig u. Berlin: Teubner, 1913. Pp. 45.

The myth concerning the origin of man put into the mouth of Aristophanes in the Platonic *Symposium* is the subject of the investigation of Professor Ziegler in this monograph, now reprinted from *Neue Jahrbücher für das klassische Altertum*, XXXI, 529 ff., with the addition of an autotype cut of a relief at Modena supposed to represent the birth of Phanes.

What the author claims to establish is outlined on p. 568, and is as follows: (1) the *Symposium* myth parodies Empedocles and Anaximander; (2) it touches very closely upon the account of man's creation in Gen., chap. 2; (3) it is an analogue of the Orphic cosmogony. We find that, more exactly, he believes that Plato parodied an unknown philosopher who devised a cosmogonic system based upon Orphism but made to agree with Empedocles to a certain extent.

The study falls into two parts, taking up the philosophical and the mythological connections of the *Symposium* myth respectively. The general fact of a metamorphosis of the human race, which took place before its natural propagation was possible, is common to the myth and Anaximander (pp. 533-34) and leads Professor Ziegler to find in the latter a *Vorbild* (p. 546). This may perhaps be doubted; there is nothing else in common between the two,